THE RED MAN

An Illustrated Magazine Printed by Indians

DECEMBER 1914

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THE highest faculty of mind is the constructive faculty—the faculty that builds.

A man who builds an industry must be a strong man. The man that builds is not to be feared. He is helping to organize the world for our benefit, and he is keeping our building faculties in practice. The trouble with the old and narrower culture was that it was receptive rather than constructive.

In the early days of our history, we produced men of a very broad culture—a culture that had the quality of constructiveness. Jefferson was such a man. Dr. Benjamin Franklin was such a man. Theirs was, like ours, a building era. ¶ Men, then, built government rather than industries. But there was a similarity of activity then and now, and a largeness of mind characterized both periods.

Later, there came a time when the dominant type of the cultivated man in the United States was a college professor, or a literary man or preacher. Along with them, and after them came the professional scholar, who despised practical life. He had slight knowledge of men. His judgment was not always sound. This we might call our pedantic era. A cultivated man of the pedantic era was not a building man. He acquired learning, and he did little else. Nor was he interesting, and it is hard to call an uninteresting man cultivated.

The third era is our own time of industrialism. We have the pedant yet; for a man may become a scholar, a specialist, by sheer industry. We make them by machinery, both in our own universities and abroad. But, when we have a cultivated man at all in our industrial era, he is more like the men of our first constructive epoch than he is like the pedant. Industry calls into action the constructive qualities, as statecraft called them into action a century or more ago.

The cultivated man, in a perfected, democratic industrial life, will be the most widely and sanely cultivated man that has been evolved.

His chief interest will be in the present; and the great forces of our industrial time will make him saner, broader, better and wiser.—*Walter H. Page.*

A magazine issued in the interest of the Native American

The Red Man

VOLUME 7 DECEMBER, 1914 NUMBER 4

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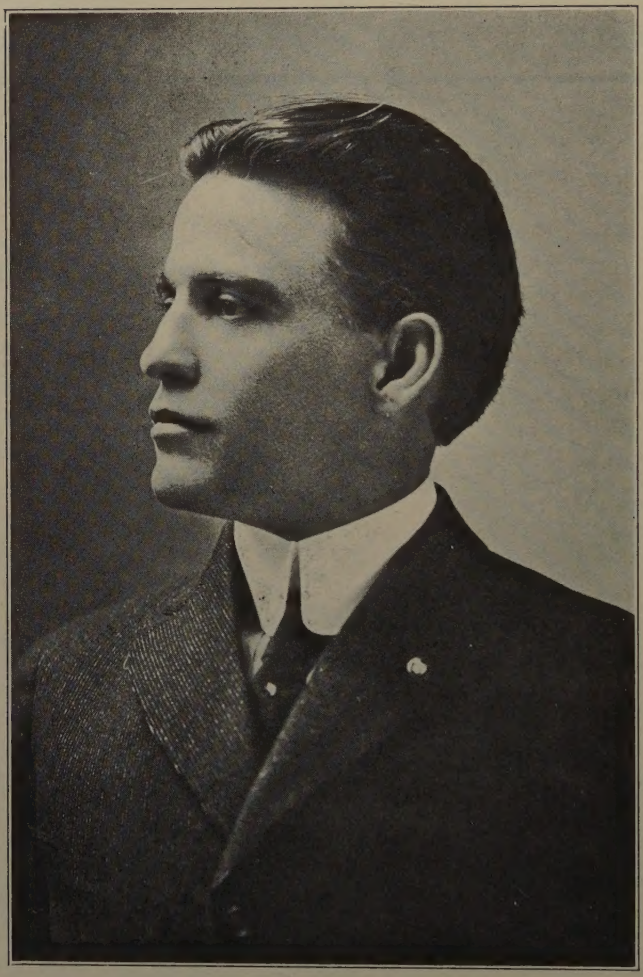


GABE E. PARKER (*Choctaw*)
Newly Appointed Superintendent for Five Civilized Tribes

Gabe E. Parker: An Appreciation:

By Oscar H. Lipps.

GABE E. PARKER, Register of the Treasury, was today nominated for superintendent of the Five Civilized Tribes in Oklahoma. His name was sent to the Senate this afternoon.

This is one of the largest positions in the Indian Service. It pays $5,000, while the office of Register of the Treasury pays $4,000. Mr. Parker is expected to leave Washington at once and assume the new duties by the 1st of January.

Mr. Parker is a Choctaw Indian, thirty-six years old, and has been in the Indian Service for more than twelve years, and has been rated as one of its most efficient workers. He was not a candidate in any way for the office. There were twenty candidates.

Mr. Parker was selected because of "pre-eminent qualification for the position and superior equipment," according to a high official, who believes that the appointment will prove one of the most popular made in this branch of the Interior Department.

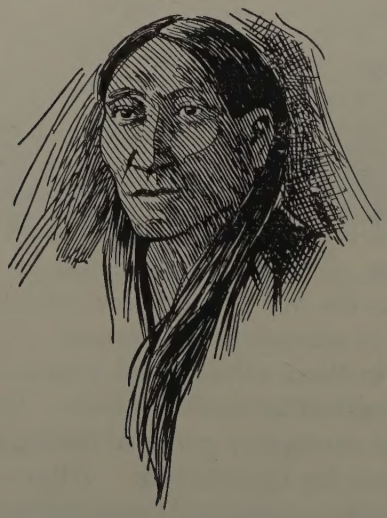
Mr. Parker is not a full-blood Indian. He is about quarter blood and has taken a conspicuous part in all movements for the development of the American Indian.—*Washington (D. C.) Star (Dec. 21, 1914).*

His name is not Gabriel—just plain Gabe—and he does not blow a trumpet. I first met him five years ago while I was in Oklahoma, under orders from the Secretary of the Interior, reorganizing the schools of the Five Civilized Tribes. He was superintendent of Armstrong Academy, a boarding school for Choctaw boys. In forming my estimate of him I studied him as an administrative school officer studies the man whom he is considering for appointment as the head of an educational institution. No superintendents were to be retained in those schools who were not in every respect thought to be well qualified for their positions. Only persons of undoubted integrity, of exemplary personal habits, and of high ideals were to be considered for appointment. After several months acquaintance, personal observation and investigation, Gabe Parker was

found to measure up fully to all these requirements. The records of four subsequent years of service as superintendent of Armstrong Academy fully justifies my estimate of him both as a man and as an executive officer.

Those friends of the Indian who may have entertained grave doubts as to the purpose of the Administration with respect to changing the old order in the affairs of the Five Civilized Tribes may now banish all fears and forebodings. Gabe Parker is a man of backbone and ability. Moreover, he is a man of ideals and he has a conscience. He fully realizes the great responsibilities of his new position and he may be depended upon to do his duty, and to maintain the same high standard of integrity and efficiency that has characterized the administration of his predecessors in office. He was not an applicant for the position of Superintendent of the Five Civilized Tribes. He does not owe his appointment to any set of politicians or to others who might feel sufficiently familiar with him to dictate what the policies of his administration shall be. He goes into office a free man and with the courage of his own convictions. And Gabe Parker has convictions; he possesses courage and personality plus.

And here, brother pedagogue, is my hand. I'm betting that you'll make good.



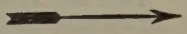
Press Comments

INDIANS of Canada, according to a report from Ottawa, have sent to the government formal declarations of allegiance to the British king, offers of their service of arms and a money contribution amounting to $13,000. This is a rather remarkable manifestation, coming as it does from a race that has been conquered and dispossessed of a great continent. It bears witness to their appreciation of a kindly paternalism which has been extended over them for several generations. Canada's relations with the Indians has been very peaceful as compared with our own. Her many tribes, generally speaking, are less warlike by nature than the western tribes of the United States. The few hostilities that have occurred in Canada have been strictly local and of short duration. The Reil rebellion, which occurred in 1885, was the last incident of a serious nature and that was quickly suppressed.

Following the war of the revolution in which the British government made allies of the Iroquois tribes of New York and the Indians of the Ohio valley, a considerable number of Iroquois took refuge in Canada fearing harsh reprisals from the Americans. They were given lands and helped to subsistence and education. The Canadian Indians of the northwest have for many years subsisted themselves largely by fur trading with the Hudson Bay and Northwest companies. Generally they regarded the British government as their friend and protector. During the long dispute over possession of the Oregon territory the Indians of that region espoused the cause of the British government and harassed and massacred missionaries and traders of the United States who had moved into that region. It was during this excitement that Fort Walla Walla, Washington, received a savage visitation and Marcus Whitman was one of the victims of the massacre.

The total Indian population of Canada is only about 100,000. Several of the northwestern tribes are in almost as primitive a state as at the time of the discovery. They speak a mixed dialect of French, English, and Indian and as a rule are skilled trappers and hunters and peaceful traders. Their contribution of $13,000 is a widow's mite in proportion, but relatively it is very generous for the most of the Canadian Indians are very poor. Their tender of their service of arms is equally generous and there can be no doubt as to its sincerity. A small number of civilized Indians of the United States volunteered for service in the civil war and proved good sol-

diers, but it would be a surprising thing to see the 250,000 American Indians of the United States offer their services to the nation in a mass for defensive warfare or declare their loyalty. It would furnish another surprise to Germany should a regiment or two of Canadian Indians be brought into the fury to add variety. Under competent leadership there can be no doubt of their efficiency as fighters and scouts and of their ability to endure hardships. A battalion of blanket Indians in war bonnets and war paint, charging with war-whoops would add a picturesque touch to the war and enliven the dull grind in which the opposing armies are now engaged. —*Detroit News.*



THE Carlisle Indian School, the famous Pennsylvania institution for the training of the aborigine, is undergoing some radical and probably beneficial changes.

It has been decided to abolish the Business Department and to discontinue the tinsmithing and carrirge-making trades, and to establish in lieu of these, thorough, practical courses in domestic science and agriculture.

THE CARLISLE ARROW, a weekly publication issued during the school year by the Indian students of the institution, commenting on these changes in a recent number, said:

"While the carriage-making and tin-smithing trades have served a useful propose at Carlisle, the day is past when any large number of Indian boys can follow these trades with profit.

"Besides, in order to lengthen out and strengthen the present courses, it was necessary to discontinue some of the less important trades. As between shorthand, tin-smithing and carriage-making and definite and systematic instruction in the more practical subjects of domestic science, agriculture, etc., for Indian boys and girls, it is evident that the latter are far more essential."

To get the Indian on the soil—his own soil—and to teach him how to raise food products is one of the ambitions that can be entertained by any true friend of the race.

With the increasing population of the country and the enormous added demand for food products, an Indian farmer can obtain infinitely more advantage from his acres than he can from a trade.

In these latter occupations, he meets competition of the most aggressive kind, trained to the limit of perfection and with a certain

handiness for tools that comes to a race that has been manufacturing for centuries while the Indian has been living the free life of the outdoors.

As a farmer, the Indian is equal to the white man—perhaps better. As a cattle-raiser, he should be eminently successful. Not only would he benefit in both these pursuits financially but physically and mentally as well.

Indians have succeeded in tin-smithing, carriage-making, and as shorthand writers. However, if the wishes of the students were consulted, there is little reason to doubt that they would be almost a unit in demanding instructions in domestic science and agriculture.—*Seattle Times.*

A PURSE of $53, saved in pennies earned by the making and sale of bead work, was turned over to the local agent for the Red Cross Society by the Indian orphan children of Bacone College. They requested that the money be spent to aid the Belgian refugees. The children themselves started the fund and practiced self-denial for three weeks.—*New York World.*

THE decrease of Indians and the increase of halfbreeds are two of the startling facts brought out by the thirteenth census. Of the 265,683 persons classed as Indians only 56.5 per cent. are full bloods, 35.2 per cent. are mixtures mostly with whites, and 8.4 per cent. undetermined mixtures.

"We had been led to believe that the number of true Indians was increasing, but now we find not only that they are decreasing, but at a rate which means ultimate extinction," says the editor of American Medicine, commenting on the census. "Here is a medical problem of extreme interest. It has been estimated that when Columbus arrived there were only about 300,000 Indians in America, as they were widely scattered and needed much land for hunting. We took away their subsistence and therefore had to feed them, yet only about 150,000 survive.

"Tasmanians disappeared completely as a result of the injurious factors of civilization harmless to us, and the Hawaiians have already become a negligible factor in the new population of their island home, but we fondly believed that no such fate was in store

for our Indians. We have fed them, clothed them, housed them, educated them, moralized them, vaccinated them, kept them from whisky and protected them from every known adversity, and yet they melt away, whereas they thrived so greatly under privations and occasional famines that constant warfare was necessary to kill off the surplus.

"It is a question of physiology which our physiologists have strangely neglected. We must now realize that a physique evolved for savage life is somehow unfit to live in civilization. The type is out of place and cannot be set back to an environment fit for it, and perhaps we cannot create an artificial one.

"The fate of the mixed bloods will probably be the same, in spite of apparent vigor of the present stock. Such hybrid types never have survived if the two parent types were widely different."—*Buffalo News.*

THAT the Montauk Indians have disintegrated and exist no longer, formed the basis of the decision of the Appellate Division in the appeal of Wyandank Pharaoh, chief and head of the Montauk Tribe of Indians, *vs.* Jane Ann and Mary Benson, executors, etc., and others.

The appeal was on questions of law and facts from a judgment of the Special Term, to determine the rights of the tribe in a tract of about 4,200 acres of Montauk Point.

"In the absence of express statutory authority," wrote Justice Burr, "no action will lie in the courts of this State in the name of any tribe of Indians, nor in the name of any Indian a member of such tribe suing in behalf of himself and all others similarly situated." The judgment was affirmed.—*New York American.*

THE great prevalence of all forms of tuberculosis among the Alaskan Indians, as proved by a report by Dr. Emil Krulish, is explained by the Journal of the American Medical Association as follows:

"Tuberculosis is a comparatively new infection among Indians, bestowed upon them by the benevolent paleface along with firewater and certain other blessings of civilization. Among these blessings must probably also be accounted scarlet fever, measles, influenza,

whooping cough and diphtheria. Not yet possessing the racial immunity which it takes many generations to acquire, the poor Indian suffers from them in greater degree than does the white and more frequently dies of them. Then there are the overcrowding and the unsanitary conditions prevailing in most of the homes of tuberculosis sufferers; while at least this much good arises from their misfortune that after the disease is well developed in them its progress (unless they are well cared for) is rapid, and death removes what would otherwise remain a menacing focus of infection."

Tuberculosis was one of the chief causes of the dying out of the Indians all over North America.—*New York World.*

THE right of the Federal Government to make "dry" territory of 400,000 acres of the old Yankton Indian Reservation recently opened for settlement in South Dakota was upheld by the United States Supreme Court, in upholding the conviction of Sam B. Perrin for sales of liquor in drug stores at Dante, S. D. The case is regarded as establishing a precedent for lands ceded by Indians under such "dry" agreements.

THE Canadian Government has been hearing from its Indian reservations, and the message sent by the tribesman must be gratifying. They are assuredly interesting as an evidence of that spirit of loyalty which has been so amazingly characteristic of the far-sundered fragments of the British Empire in the present crisis.

Chief Shot Both Sides and Ermine Horses of the Blood Indians sends $1,000 from the tribal funds as a "tangible expression of their desire that Great Britain may ever remain the guardian of the weak and the arbiter of the world's peace."

The Manitoulin Island Indians send $2,000 "toward defraying the enormous expenses of the war in which our Great Father the King is at present engaged."

There is a touch of dignity and independent spirit in the message that goes with $1,500 from the Six Nations, who desire their gift to speak for "the alliance existing between the Six Nations Indians and the British Crown."

The Black Feet band sends $1,200 "for our country and her allies"; Chief Big Belly and Councilor Big Wolf of the Sarcees chip in

$500. But the most interesting contribution is from the Temiskaming band, that sends $1,000 "to assist in alleviating the misery caused by the European conflict, especially throughout the Belgian country."

That is pretty good for the Indians. Temiskaming is a long way back from civilization. The red man still roams his forest, lives on the fish he catches in the many lakes and streams and follows closely the customs of his forefathers, but Belgium's plight has appealed to his "savage" sympathies, and $1,000 from the tribal treasury is a generous gift to a people of whom he never heard until a few weeks ago.—*Chicago Post.*

AMONG the great Indians many, including the most powerful, were the advocates of peace. We see now in an interesting periodical published by the Indian boys of the Carlisle school a quotation from a great fighter and thinker, the Indian Chief Joseph. He said:

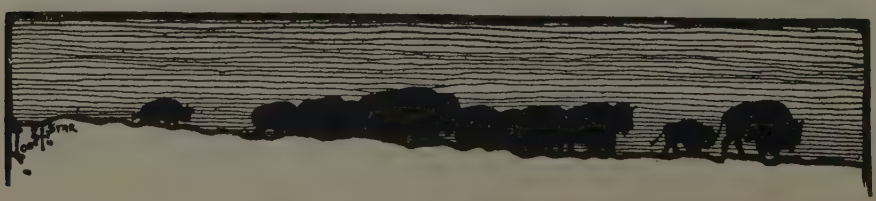
> "I am tired of fighting.
> Our chiefs are killed.
> The old men are all dead.
> It is cold and we have no blankets. The little children are freezing to death. Hear me, my chiefs; my heart is sick and sad. From where the sun now stands I will fight no more forever!"

When shall we hear talk like this from the fighting white savages of Europe?

Their chiefs are killed in hundreds and in thousands, and their young men are dead. Soon it will be cold, already the children are suffering hunger.

What a rebuke to modern civilization you see in these words of the old Indian: "From where the sun now stands, I will fight no more forever!"

When will the men that call themselves civilized utter those words and mean them?—*Boston American.*



GENERAL HUGH L. SCOTT, Soldier Friend of the Indian

THE "SHIP ROCK"—NAVAJO RESERVATION, NEW MEXICO

General Hugh L. Scott: Soldier Friend of the Indian:

From the New York Post.

THERE has recently been appointed to the office of chief of staff of the United States Army a man with a heart for the under dog. Indian, Cuban, Filipino, and American have joined in unstinted praise of his sense of justice and his love of humanity. To him the American people owe, as much as to any other one man living, enduring peace with the American Indian, and even the approach to civilization on the part of the savage Moros. Although a soldier, the greater part of his life has been passed officially in avoiding war, and to-day even the fighting men of the army have nothing but praise for General Hugh L. Scott, the chief of staff.

It is a remarkable fact that a man can serve his country for forty-four years, actually save the lives of his comrades, perform the most meritorious duty on the field of battle, suffer severe wounds, and keep his country from innumerable clashes of arms with primitive peoples, and yet receive no greater reward than the commendation of his superior officers. Perhaps no man in the United States to-day has received so many just tributes in words only as General Scott. Until his recent promotion as chief of staff, however, not even his colleagues in the army have ever believed that he had received a reward commensurate with his services to his country. A sketch of General Scott, therefore, will not develop a hero resplendent with medals of honor and other insignia of unusual merit, but it will develop a case in which it will be plainly demonstrated that the feeling in the army that his reward was too long withheld is a just one.

As soldier, administrator, scientist, and man, General Scott has won for himself in his long service the reputation of being "one of the most efficient and capable all-around officers" in the army. The quotation is from an official letter written by Brig. Gen. William Ludlow, whose Adjutant General Scott was in Cuba in 1899. His appreciation of the services of General Scott is corroborated not only by many general officers of the army who have had occasion to observe his work personally, but also by Secretaries of War, and even by Presidents, who have had occasion to employ his peculiar and valuable capabilities on special missions. For be it

known General Scott has been the last resort of the Government in all Indian troubles in recent years, and he has yet to fail in a mission of peace. It is the characteristic of his service in the army which has given him the name of being one of its most humane soldiers.

At the outset of General Scott's military career there appears on record this entry, which well illustrates this point. It reads:

"Recommended for honorable mention for preventing outrage from being committed by Indians in revenge for the death of some of their children, January, 1891."

A few days later he was again commended in general orders as follows:

"Commended for energy, courage, and good judgment displayed in settlement of a threatened difficulty with Indians of the Kiowa, Comanche, and Wichita Agency, Anadarko, Oklahoma, January 14-18, 1891."

A Soldier Who Avoids Trouble.

IT will be recalled that at the time a great religious fervor was sweeping over the Indians of the Western prairies, giving rise to "ghost dances" and other manifestations threatening serious trouble. It was believed by the Indians that the Saviour was coming back to earth as the red man's Saviour, having been slain as the white man's Saviour on His first appearance. The Indians believed that the return would be gradual, and they evolved the theory that the return would be similar to the approach of an immense glacier which would eventually sweep the white man into the sea. The battle of Wounded Knee Creek had already been fought, and the Indians generally were in an ugly mood.

At this period General Scott, then a lieutenant, was stationed in Oklahoma in charge of eight Indian tribes. His demonstrated aptitude for handling situations of this kind was never better illustrated. Acting upon his advice, General Wesley Merritt, who was in command in that section, made no attempt to disarm the Indians, although there were plenty of panic-stricken officers and civilians to offer counter advice. In the meantime, Lieut. Scott mingled with the Indians constantly, learned their plans, counseled with the head men whenever necessary, and finally brought order out of chaos, without firing a shot or making a threat. General Merritt, in recent years, said that the services of General Scott on that occasion in avoiding trouble could never be sufficiently recog-

nized. The characteristic of avoiding trouble wherever possible, particularly with primitive peoples, has graced General Scott's record, not only among American Indians, but in Cuba and the Philippines.

General Scott came honestly by those attributes as a soldier and a man which stand out most prominently on his record. His grandfather and father before him were ministers of the Gospel in Kentucky. Both died when he was a young boy. The hero of his boyish dreams was his uncle, David Hunter, who achieved enviable fame as a major-general in the Union army in the Civil War. Young Scott was much under his uncle's influence after the death of his father, and it was through him, naturally, that he secured his appointment to a cadetship at West Point in 1871. At the time of his appointment young Scott was living at Princeton, N. J., where his grandfather, Dr. Charles Hodge, "the great theologian," to quote James McCosh, former president of Princeton University, "has helped to make Princeton famous." Into the army Scott carried the high principles of his father and grandfather, and officers of the army to-day say of him that "he is one of the cleanest men who ever wore the uniform of the United States."

If the profession of General Scott may be said to have been fortuitously chosen as a result of the change of influence over him in his youth, his subsequent career, which has led him to be recognized as one of the greatest living authorities on American Indians, if not the greatest, was certainly so. To-day he knows more about the Indian sign language than any other white man, more about the Indian character, and he has taken rank with Presidents of the United States among the primitive peoples as "father" to them.

Mastering the Indian Mind.

AT THE outset of his career in the army, Lieutenant Scott, fresh from West Point, was placed in contact with the Indians. In the Nez Perce campaign of 1877, he not only displayed unusual qualities as a soldier of resource and courage, but, as one inspired, he evinced and developed an interest in the red man on the side of peace which has probably prevented more Indian wars in this country than have since been fought. In this compaign he secured a transfer to troops operating with a company of Crow scouts under Lieutenant Doan, who were seeking to locate and intercept a band of Nez Perce in Montana. This band had escaped General

Howard, operating west of the mountains. He remained with the Crows throughout the summer, and returned to his regiment imbued with the idea of mastering the Indian mind. During the winter he was stationed at Fort A. Lincoln in Dakota Territory in charge of a large number of prisoners of war. It was remarked at that time that if Lieutenant Scott could not be found on duty or in his own quarters, he was "sure to be found with the Indians." He put in all his spare time with the "head men," studying the Indian character and learning their sign language. Naturally quite taciturn and and sympathetic, Lieutenant Scott soon achieved an unusual hold on his proteges. For hours at a time he would sit in their tepees and listen to their talk. In 1878 he was sent to Fort Totten, on Devil's Lake, North Dakota, where he became acquainted with the Sioux Indians, and there he continued his study of the Indians and became a fairly expert sign talker.

A letter written by Brig.-Gen. E. A. Garlington, present Inspector-General of the army and a classmate of General Scott at West Point, is of official record with reference to the services of the letter at Fort A. Lincoln. After describing the situation among the Indians as "delicate," General Garlington said of him:

"He spent nearly all his time when not on duty in the Indian village, became well acquainted with the head men, won their confidence and esteem. On the occasion of one of his visit to the camp White Bear told him that as soon as night came, the entire village would depart for the Yellowstone, leaving their lodges standing." After "adroitly" learning all about the movement, Captain Scott reported what he had learned to Gen. S. D. Sturgis, his superior officer. Through Captain Scott he talked to them in the sign language, and later through an Indian interpreter, who confirmed all Captain Scott had reported. General Garlington's letter concluded:

"The adroitness of Captain Scott and his prompt action in this emergency enabled dispositions to be made which prevented an outbreak and possibly a long Indian war, for which he deserves great credit, and if it is not already a matter of record in the Department, it should be made so."

Subsequently, at Fort Sill, Okla., Captain Scott had charge of the Geronimo band of Apache Indians, "the meanest band of Indians in the United States," according to General Nelson A. Miles. At the time of their transfer from Alabama to Oklahoma, in 1912 there

was grave apprehension among the officials charged with responsibility for the transfer, that Geronimo and his band might escape to Arizona and cause another Indian outbreak. Speaking of Captain Scott's work, General Miles said:

"Captain Scott was selected by me for this most important duty, the intelligent and faithful performance of which was of so much importance to the country. Had trouble occurred, which was constantly predicted, and which would have been possible under a less able and faithful officer, it would have been a serious reflection, not only on the War Department that had authorized this movement, but upon the military authorities who recommended it. After many years of service, disregarding personal interest (he had at the time opportunities for other stations more desirable and lucrative) he remained constantly with these Indians, and succeeded in safely leading them in the pursuits of peace and civilization, and left them in a very prosperous condition."

In connection with the work, the influence of General Scott over these Indians, who reposed their faith in him, brought to Geronimo probably the greatest humiliation of his life. In telling the story afterwards, General Scott asserted that the only rude act he had ever seen perpetrated in more than 100 Indian councils had Geronimo for the victim. After having delivered to the Indians on this occasion a special message from the "Great White Father at Washington," in this instance Theodore Roosevelt, Geronimo, who has always been regarded by General Scott as the meanest man he ever met, arose to reply. Led by General Scott to view things in a different light than had been inspired by Geronimo, the younger members of the tribe evinced their change of heart by grasping Geronimo's coat-tails and seating him unceremoniously, in his chair. From that time on Geronimo had no influence over the members of his band and was practically ostracized by them, and the probability of further trouble disappeared.

When the War Department evolved the plan of incorporating Indian troops into the army, Lieutenant Scott was placed in charge. The enlisted Indians were the rawest recruits who ever stood up before an army officer. Most of them were blanket Indians. What he was able to do with them is evidenced by the official records of the War Department. One entry says:

" The Indian troop (L, Seventh Cavalry), commanded by Lieut.

Scott, does remarkably well. This troop has been organized about a year, and is as far advanced as some troops of white men. Considering that the troop is made up of wild Indians, who do not speak or understand English, it is certainly remarkable the state of proficiency they have been brought to, both in drill and discipline, in so short a time."

Major A. S. Daggett, after a review of the troop, reported:

"First Lieut. H. L. Scott, Seventh Cavalry, during the past eighteen months transferred a body of blanket Indians into a clean, orderly, and fairly well drilled and disciplined soldiers. Their bearing and general appearance in review was fine. If they make as rapid progress in the future as in the past, they will be among the very best soldiers in the army."

General Nelson A. Miles wrote this endorsement:

"I have seen the troops in the field several times. It is composed of very valuable, hardy, strong, intelligent, and well disposed Indians. Their influence through the tribe of Kiowas and Comanches has been greatly in the interest of peace and good order, and the commanding officer, Lieutenant Scott, is one of the most conscientious, hard-working, and intelligent officers in the service. His influence has been highly beneficial in protecting them from gross intrigues and injustice on the part of the whites, who have been scheming to deprive them of their property and rights."

Subsequently General Miles wrote:

"The official and personal actions of Lieutenant Scott have been in the highest degree commendable, and had it not been for his beneficial influence, the Kiowas and Comanches would have been swindled and greatly wronged. His action and influence have always been on the side of justice and honest dealings with the nation's wards."

The concluding paragraph of this letter states briefly and clearly the methods employed by General Scott in all his dealings with primitive people. Common sense and scrupulous honesty, absolute truth and a regard for all engagements entered into, have been the keynote to his success in dealing, not only with Indians, but with Cubans and Filipinos. His soldierly bearing and the cleanness of his private life have also had their effect upon those with whom he has come in contact.

The Navajo Fair:

N the Navajo Indian Reservation in New Mexico there is an enormous rock rising out of the bare desert and towering some sixteen hundred feet above the surrounding country. This majestic rock, which no man has scaled and which from certain directions resembles a ship under full sail, is a famous landmark and can be seen for many miles from four States.

About ten miles below the rock, in a beautiful cottonwood grove by the side of the San Juan River, is the Government school and agency where the Navajo Indian Fair is held each fall under the direction of Superintendent W. T. Shelton, whose name is well known to all interested in the education and advancement of the Indians.

The sixth annual fair was held September 17, 18, and 19, 1914, and was in every way most successful. Every community in a reservation of about six thousand square miles contributed toward the display, and the traders spared no pains in arranging the exhibits to the best possible advantage.

The fair was held in a large square inclosed for this purpose, the four sides roofed and open toward the center. This covered space was divided among the various Indian traders, each of whom had charge of the exhibits from his own section of the reservation. An attractive scene it was—the beautiful Navajo blankets, more than a thousand of them, completely lined the booths all around the open center, and covered them in front. The blankets served as a background for the many and varied other exhibits—fruits, grains, vegetables, baskets, and the beautifully wrought work of the Navajo silversmiths.

In several of the exhibits a Navajo woman was weaving. Especially attractive was a tiny girl in Mr. Baldwin's display. She wore an old-time squaw dress woven like a blanket, and her nimble little fingers flew while the blanket grew steadily. The best blankets, as always, were found in the exhibits from Two Gray Hills and To-adle-na, in charge of Mr. Bloomfield. They were mostly in the natural colors—gray, black, white, and brown—woven in many and pleasing designs. The celebrated and more expensive outline blankets with their intricate patterns and bright colors came mostly from Teas Nospas. Each section of the reservation had its own characteristic blankets.

Three silversmiths, each in a small tent with the appurtenances of his trade, interested visitors as they worked and transformed money and other silver into bracelets, pins, rings, etc. The Sanostee and Toadlena displays each had a magnificent array of silver articles, both for use and ornament; the useful consisting of different styles of spoons, forks, napkin rings, etc. The blue turquoise is much used for sets in bracelets and other silver made by the Navajos.

The San Juan, or Shiprock, school exhibit merited and received much attention. It included a vast variety of superb specimens of the products from garden, field, orchard, and vineyard, not the least tempting being the rows of fifty-pound melons. This space was likewise lined with and covered in front with Navajo blankets, many of which were made in the school by the girls. At one end were arranged samples of the dried fruits and vegetables which are prepared in such large quantities by the busy school girls, and also an array of canned fruits and vegetables so delectable they made one's mouth water. These were from the store which includes a thousand gallons of peaches canned this year from the school orchard.

In the center of the enclosure were stacked several thousand large melons. On the last day of the Fair these were given due attention. Four men and a number of schoolboys, each armed with a large knife cut melons continually from early morning until late at night, serving them from the rectangular table, or counter that surrounded the immense pile of melons. The crowds, white people and Navajos, ate and enjoyed. Doing the best they could, and disappointing though it was, there remained more than a thousand uncut when darkness fell.

Cameras and kodaks were pointing every way from the roof and other vantage points, and one frequently heard the query, "Where can I get some more films?" A set of moving pictures were made to be shown next year in San Francisco at the Exposition.

The baby show was an interesting feature. The Navajo mothers grouped themselves closely together with their babies in their arms. The small babies were each bound closely in a cradle which consisted of a board with a bowed piece over the head. The premiums were given to the three prettiest and to the three cleanest. Two ex-school girls stood together, their dainty, white-clad babies contrasting strikingly with those belonging to the mothers who had

known no home nor training but that of the desert hogan with its dearth of conveniences and scarcity of water. The cameras clicked from all sides while many of the babies protested and the judges made their decision.

Provision had been made for taking care of the crowds, and all seemed happy and satisfied. Many were cared for in the various buildings, and there were two encampments—one of white visitors in a cottonwood grove by the lake, and another still larger of Navajos on the sandy plain. The number of Indians in attendance could only be estimated, and the estimates ranged from five to eight thousand.

On two evenings the white visitors crowded the assembly rooms in the school building and listened appreciatively to the varied programs given by the Shiprock pupils. The programs consisted of songs by the school, by a chorus, by girls' and boys' glee clubs, also quartets, duets, and solos, interspersed with recitations.

Baseball games played with the team from the Ft. Defiance school were well attended, and the honors were carried off by the visiting team.

The boats on the lake in the park afforded another form of amusement not overlooked by the visitors.

The Indian encampment had its share in the entertainment. There was a ya-be-chi, or ceremonial dance, in progress there. This was in charge of a medicine man, and was for the purpose of supplication for the healing of a young woman with sore eyes. White visitors were admitted afternoons to the ceremonial hogan to see the sand-paintings. For the sand-paintings, a space, perhaps ten feet square, is smoothed off in the center of the dirt floor of the hogan, where skillful workers, under the direction of the medicine man, execute a picture as exquisite and dainty in its way as a water color. Their materials are powdered rocks of different colors and powdered charcoal, also pollen saved from the corn. The pictures represent conventionalized figures of the corn plant and of the ya-be-chis—the fancifully adorned figures that dance at night. Each night, at intervals throughout the entire night, in a circle lighted by bonfires and surrounded by a hushed and solemn assembly, a number of ya-be-chis, who have practiced long and carefully, enter and perform their rythmic dance to the music of their own weird song. On the last night these ya-be-chis wear false faces representing the heads of animals and are otherwise decorated with garlands made

from evergreen which they have brought a long distance from the mountains for this purpose, and have their bodies covered with a white earth.

These dances, lasting a week, are also social gatherings, and satisfy somewhat the same want in the life of the Navajos that the Chautauquas and old fashioned camp meetings do for their white brothers. The white visitors with their lack of reverence for things held sacred, their inclination to crowd the space reserved for the ceremonies, and their talk and laughter that disturb the solemnity, are a trial and cause great distress to those in charge.

In strong contrast with these glimpses into the Navajos' native life is the beautiful school a short half mile distant. The visitors enjoyed greatly the opportunity to be shown through the dormitories, barns, and other buildings; to see the beautiful lawns, gardens, and fields; the perfect irrigation system; the fine horses, cattle, sheep, and hogs, and the many evidences on every side of capable management. Not the least of the visitors' pleased surprise was expressed at the intelligence and the polite and gentlemanly and ladylike conduct of the pupils as they showed people about or answered inquiries.

The weather was ideal, and so, also, apparently was all else. Everybody, old and young, white and Indian, seemed in the best of spirits and glad to be where he was. With all the thousands in attendance there was not heard one bit of rowdyism nor rough talking. That there was no evidence of a single drop of whiskey among so many people of both races during the several days together testifies eloquently of the wise and able management of Superintendent Shelton to whom is due great credit, not only for the surpassing success of this Fair, but also for the effective work that is steadily accomplished at the agency and school and over the entire reservation.

"My People:" The Indians' Contribution to the Art of America:

By Charles A. Eastman, in The Craftsman.

IN his sense of the æsthetic, which is closely akin to religious feeling, the American Indian stands alone. In accord with his nature and beliefs, he does not pretend to imitate the inimitable, or to reproduce exactly the work of the Great Artist. That which is beautiful must not be trafficked with, but must be reverenced and adored only. It must appear in speech and action. The symmetrical and graceful body must express something of it. Beauty, in our eyes, is always fresh and living, even as God Himself dresses the world anew at each season of the year.

It may be "artistic" to imitate Nature and even try to improve upon her, but we Indians think it very tiresome, especially as one considers the material side of the work—the pigment, the brush, the canvas! There is no mystery left; all is presented. Still worse is the commercialization of art. The rudely carved totem pole may appear grotesque to the white man, but it is the sincere expression of the faith and personality of the Indian craftsman, and has never been sold or bartered until it reached civilization.

The Indian's View-Point.

HERE we see the root of the red man's failure to approach even distantly the artistic standard of the civilized world. It lies not in the lack of creative imagination—for in this quality he is truly the artist—it lies rather in his point of view. I once showed a party of Sioux chiefs the sights of Washington, and endeavored to impress them with the wonderful achievements of civilization.

After visiting the Capitol and other famous buildings, we passed through the Corcoran art gallery, where I tried to explain how the white man valued this or that painting as a work of genius and a masterpiece of art.

"Ah!" exclaimed an old man, "such is the strange philosophy of the white man! He hews down the forest that has stood for centuries in its pride and grandeur, tears up the bosom of mother earth, and causes the silvery water-courses to waste and vanish away. He ruthlessly disfigures God's own pictures and monuments, and then daubs a flat surface with many colors, and praises his work as a masterpiece!"

This is the spirit of the original American. He holds Nature to be the measure of consummate beauty, and its destruction, sacrilege. I have seen, in our midsummer celebrations, cool arbors built of fresh-cut branches for council and dance halls, while those who attended decked themselves with leafy boughs, carrying shields and fans of the same, and even making wreaths for their horses' necks. But, strange to say, they seldom made a free use of flowers. I once asked the reason of this.

"Why," said one, "the flowers are for our souls to enjoy; not for our bodies to wear. Leave them alone and they will live out their lives and reproduce themselves as the Great Gardener intended. He planted them; we must not pluck them."

Indian bead-work in leaf and flower designs is generally modern. The old patterns are mainly geometrical figures, which are decorative and emblematic rather than imitative. Shafts of light and shadow, alternating or dove-tailed, represent life, its joys and sorrows. The world is conceived of as rectangular and flat, and is represented by a square. The sky is concave—a hollow sphere. A drawing of the horizon line colored pale yellow stands for dawn; colored red, for sunset. Day is blue, and night black spangled with stars. Lightning, rain, wind, water, mountains and many other natural features or elements are symbolized, rather than copied literally upon many sorts of Indian handiwork. Animal figures are drawn in such a manner as to give expression to the type or spirit of the animal rather than its body, emphasizing the head with the horns, or any distinguishing feature. These designs have a religious significance and furnish the individual with his personal and clan emblem, or coat of arms.

Symbolic decorations are used on blankets, baskets, pottery, and garments of ceremony to be worn at rituals and public functions. Sometimes a man's teepee is decorated in accordance with the standing of the owner. Weapons of war, pipes and calumets are adorned with emblems; but not the everyday weapons used in hunting. The war steed is decorated equally with his rider, and sometimes wears the feathers that signify degrees of honor.

Woman and Her Craftsmanship.

IN his weaving, painting, and embroidery of beads and quills, the the red man has shown a marked color sense, and his blending of brilliant hues is subtle and Oriental in effect. The women did most of this work, and displayed rare ingenuity in the selection of native materials and dyes. A variety of beautiful grasses, roots, and barks was used for basket weaving by the different tribes, and some used gorgeous feathers for ornamentation. Each article was perfectly adapted in style, size and form to its intended use.

Pottery was made by the women of the Southwest for household furniture and utensils, and their vessels, burned in crude furnaces, were often gracefully shaped and exquisitely decorated. The designs were both imprinted on the soft clay, and modeled in relief. The nomadic tribes of the plains could not well carry these fragile wares with them on their wanderings, and, accordingly, their dishes were mainly of bark and wood, the latter sometimes carved. Spoons were prettily made of translucent horn. They were fond of painting their rawhide cases in brilliant colors. The most famous blankets are made by the Navajos upon rude hand-looms, and are wonderfully fine in weave, colors, and design. This native skill, combined with love of the work and perfect sincerity—the qualities which still make the Indian women's blanket, or basket, or bowl, or moccasins, of the old type, so highly prized—are among the precious things lost or sacrificed to the advance of an alien civilization. Cheap machine-made garments and utensils, without beauty or durability, have crowded out the old; and where the women still ply their ancient crafts, they do it now for money, not for love, and in most cases use modern materials and patterns, even imported yarns and poor dyes! Genuine curios or antiques are already becoming very rare, except in museums, and sometimes command fabulous prices. As the older generation passes, there is danger of losing altogether the secret of Indian art and craftsmanship.

Modern Indian Art.

STRUCK by this danger, and realizing the innate charm of the work and its adaptability to modern demands, a few enthusiasts have made of late years an effort to preserve and extend it, both in order that a distinctive and vitally American art form may not disappear, and also to preserve so excellent a means of self-support for the Indian women. Depots or stores have been established for the purpose of encouraging such manufactures and of finding a market for them, not so much from commercial as from artistic and philanthropic motives. The best known, perhaps, is the Mohonk Lodge, Colony, Oklahoma, founded under the auspices of the Mohonk Indian Conference, where all work is guaranteed of genuine Indian make, and, as far as possible, of native material and design. Such articles as bags, belts and moccasins are, however, made in modern form so as to be appropriate for wear by the modern women. Miss Josephine Foard assisted the women of the Laguna pueblo to glaze their wares, thereby rendering them more salable; and the Indian Industries League, with headquarters in Boston, works along similar lines.

The Indian Bureau reports that over six hundred thousand dollars' worth of Navajo blankets were made during the last year, and that prizes will be awarded this fall for the best blanket made of native wool. At Pima, fifteen thousand dollars' worth of baskets and five thousand dollars' worth of pottery were made and sold, and a less amount was produced at several other agencies.

Another modern development, significant of the growing appreciation of what is real and valuable in primitive culture, is the instruction of the younger generation in the Government schools in the traditional arts and crafts of their people. As schooling is compulsory between the ages of six and sixteen years, and as from the more distant boarding-schools the pupils are not even allowed to go home for the summer vacation, most of them would without this instruction grow up in ignorance of their natural heritage, in legend, music, and art forms as well as practical handicrafts. The greatest difficulty in the way is finding competent and sympathetic teachers.

At Carlisle there are and have been for some years two striking exemplars of the native talent and modern culture of their race, in joint charge of the department of Indian art. Angel DeCora, a Winnebago girl, who was graduated from the Hampton school and

from the art department of Smith College, was a pupil of Howard Pyle, and herself made a distinctive success, having illustrated several books and articles on Indian subjects. Some of her work appeared in Harper's Magazine and other prominent periodicals. She had a studio in New York City for several years, until invited to teach art at the Carlisle school, where she has been ever since.

A few years ago, she married William Dietz, Lone Star, who is half Sioux. He is a fine manly fellow, who was for years a great football player, as well as an accomplished artist. The couple have not only the artistic and poetic temperament in full measure, but they have the pioneer spirit, and aspire to do much for their race. The effective cover designs and other art work of the Carlisle school magazine, THE RED MAN, are the work of Mr. and Mrs. Dietz, who are successfully developing native talent in the production of attractive and salable rugs, blankets and silver jewelry. Besides this, they are seeking to discover latent artistic gifts among the Indian students, in order that they may be fully trained and utilized in the direction of pure or applied art. It is admitted that the average Indian child far surpasses the average white child in this direction. The Indian did not paint Nature, not because he did not feel it, but because it was sacred to him. He so loved the reality that he could not venture upon the imitation. It is now time to unfold the resources of his genius, locked up for untold ages by the usages and philosophy of his people. They held it sacrilege to reproduce the exact likeness of the human form or face. This is the reason that early attempts to paint the natives were attended with difficulty.

Music, Dancing, Dramatic Art.

A FORM of self-expression which has always been characteristic of my race is found in their music. In music is the very soul of the Indian; yet the civilized nations have but recently discoverd that such a thing exists! His chants are simple, expressive and haunting in quality, and voice his inmost feeling, grave or gay, in every emotion and situation in life. They vary with tribes and even with individuals. A man often composes his own song, which belongs to him and is deeply imbued with his personality. These songs are frequently without words, the meaning being too profound for words; they are direct emanations of the human spirit. If words are used, they are few and symbolic in character. There is

no definite harmony in the song—only rhythm and melody; and there are striking variations of time and intonation which render them difficult to the "civilized" ear.

Nevertheless, within the last few years, there has been a serious effort to collect these folk-song of the woods and plains, by means of notation and the phonograph, and in some cases there has also been an attempt to harmonize and popularize them. Miss Alice C. Fletcher, the distinguished ethnologist and student of early American culture, was a pioneer in this field, in which she was assisted by Prof. J. C. Filmore, who is no longer living. Frederick Burton died several years ago, immediately after the publication of his interesting work on the music of the Ojibway, which is fully illustrated with songs collected, and in some instances harmonized, by himself. Miss Natalie Curtis has devoted much intelligent, patient study to the songs of the tribes, especially of the Pueblos, and later comers in this field are Farwell, Troyer, Lieurance and Cadman, the last of whom uses the native airs as a motive for more elaborated songs. His "Land of the Sky Blue water" is charming, and already very popular. Harold A. Loring, of North Dakota, has recently harmonized some of the songs of the Sioux.

Several singers of Indian blood are giving public recitals of this appealing and mysterious music of their race. There has even been an attempt to teach it to our schoolchildren, and Geoffrey O'Hara, a young composer of New York City, made a beginning in this direction under the auspices of the Indian Bureau. Native melodies have also been adapted and popularized for band and orchestra by native musicians, of whom the best known are Dennison Wheelock and his brother James Wheelock, Oneidas, and graduates of Carlisle. When we recall that, as recently as twenty years ago, all native art was severely discountenanced and discouraged, if not actually forbidden in Government schools and often by missionaries as well, the present awakening is matter for mutual congratulations.

Many Americans have derived their only personal knowledge of Indians from the circus tent and the sawdust arena. The Red Man is a born actor, a dancer and rider of surpassing agility, but he needs the great out-of-doors for his stage. In pageantry, and especially equestrian pageantry, he is most effective. His extraordinarily picturesque costume, and the realistic manner in which he illustrates and reproduces the life of the early frontier, have made him a great

Blankets from Toadlina—Shiprock Fair

Part of the Crowd—Shiprock Fair

Not-ton-ny-bit-cil-ly, Famous Silversmith of the San Juan Navajo Reservation

First Prize Silver Exhibit at the Shiprock Fair. All Made by one Man

romantic and popular attraction, not only here but in Europe. Several white men have taken advantage of this fact to make their fortunes, of whom the most enterprising and successful was Col. William Cody, better known as "Buffalo Bill."

The Indians engaged to appear in his and other shows have been paid moderate salaries and usually well treated, though cases have arisen in which they have been stranded at long distances from home. As they cannot be taken from the reservations without the consent of the authorities, repeated efforts have been made by missionaries and others to have such permission refused on the ground of moral harm to the participants in these sham battles and dances. Undoubtedly, they see a good deal of the seamy side of civilization; but on the other hand, their travels have proved of educational value, and in some instances opened their eyes to good effect to the superior power of the White Man. Sitting Bull and other noted chiefs have, at one time or another, been connected with Indian shows.

A pageant-play, adapted by Frederick Burton from Longfellow's poem of "Hiawatha" was given successfully for several years by native Ojibway actors; and individuals of Indian blood have appeared on the stage in minor parts, and more prominently in motion pictures, where they are often engaged to represent tribal customs and historical events.

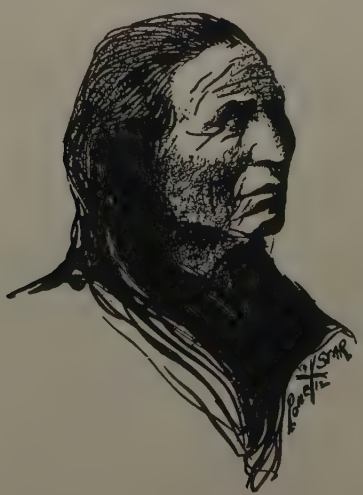
Useful Arts and Inventions.

AMONG native inventions which have been of conspicuous use and value to the dispossessors of the Indian, we recall at once the bark canoe, the snowshoe, the moccasin, (called the most perfect footwear ever invented), the game of lacrosse and probably other games, and the conical teepee which served as a model for the Sibley army tent. Pemmican, a condensed food made of pounded dried meat combined with melted fat and dried fruits, has been largely utilized by recent polar explorers.

The art of making sugar from the sap of the hard or sugar maple was first taught by the aborigines to the white settlers. In my day the Sioux used also the box elder for sugar making, and from the birch and ash they made a dark-colored sugar that was used by them as a carrier in medicine. However, none of these yield as freely as the maple. The Ojibways of Minnesota still make and sell delicious maple sugar, put up in "mococks," or birch bark packages. Their

wild rice, a native grain of remarkable fine flavor and nutritious qualities, is also in a small way an article of commerce. It really ought to be grown on a large scale and popularized as a package cereal, and a large fortune doubtless awaits the lucky exploiter of this distinctive "breakfast food."

In agriculture, the achievements of the Indian have probably been underestimated, although it is well known that the Indian corn was the mother of all the choice varieties which today form an important source of food supply to the civilized world. Indian women cultivated maize with primitive implements, and prepared it for food in many attractive forms, including hominy and succotash, of which the names, as well as the dishes themselves, are borrowed from the Red Man, who has not always been rewarded in kind for his goodly gifts. In eighteen hundred and thirty, the American Fur Company established a distillery at the mouth of the Yellowstone River, and made alcohol from the corn raised by Gros Ventre women, with which they demoralized the men of the Dakotas, Montana, and British Columbia. Besides maize and tobacco, some tribes, especially in the South, grew native cotton and a variety of fruits and vegetables. The buckskin clothing of my race was exceedingly practical as well as handsome, and has been adapted to the use of hunters, explorers, and frontiersmen down to the present day.



Shikellamy; a Prominent Indian Chieftain of Pennsylvania:

By George P. Donehoo, D. D.

SHIKELLAMY, or Swataney, was one of the most prominent, if not the most prominent Indian chief associated with the Colonial history of Pennsylvania. There is a picture of this most noted man in the north corridor at the Captiol in Harrisburg. His name, which signifies, in a figurative sense, "Our Enlightener," appears in the archives of the State in various forms. The form given in the title of this article is the most correct, and is now the official form of the name.

This Oneida chief occupied a most important position during one of the most critical periods in American history. He was associated with all of the Indian affairs of the Province of Pennsylvania from 1728 until his death in 1748. In many respects this period was one of the most critical in the attempted Anglo-Saxon conquest of the continent. The events which occurred from 1728 until 1748 had a most far-reaching influence upon all of the events of the French and Indian War, during which the frontiers of Pennsylvania were drenched with blood.

The Delaware and Shawnee were moving westward from the Delaware to the Susquehanna, and from there on to the Ohio, where they came directly under the influence of the French. Because of the various land sales along the two first mentioned streams, and because of the various abuses of the Indian traders, the Delaware

tribe was being rapidly weaned away from the English interests. With them went the warlike Shawnee, who belonged to the Algonquin group and who were closely associated with their related Delaware.

The rival traders of Great Britain and France were striving for the rich Indian trade of the Ohio. Pennsylvania, Virginia, and Maryland were rapidly becoming more valuable as the Delaware and Shawnee migrated westward. The organization of "The Ohio Company" by a number of prominent Virginians led ultimately to the struggle between France and Great Britain for the conquest of the Ohio and for the domination of the continent. During this most vital period the Delaware and Shawnee were alienated from the English interests and were rapidly going over to that of the French.

From the time of William Penn's first treaty with the Indians on the Delaware until 1736 all of the dealings of the Colonial authorities had been directly with the Delawares. After 1736 all of the land purchases were made, and the treaties and councils dominated by the influence of the Iroquois Confederation. The Iroquois claimed all of the lands of the Delawares and that of the Susquehannas by right of conquest of these great tribes.

It is not possible to discuss these claims in this article, but simply to state the fact and show some of the bearings upon the history of the Anglo-Saxon struggle for supremacy on the continent.

The ascendency of the Iroquois after 1736 in the Indian affairs of the Province was due chiefly to the influence of Shikellamy and Conrad Weiser. The latter was the wisest and the most thoroughly equipped Indian agent the Province of Pennsylvania ever had. He was at heart an Iroquois, as he was by adoption. He had little use for the Delaware, and he thoroughly abominated the Shawnee, even though he realized the power of the latter in winning the Delawares away from their friendship with the English.

Through the influence of Conrad Weiser over Shikellamy, and the latter's influence with the council at Onondaga, the neutrality of the Iroquois Confederation was maintained in the period which followed. Iroquois hostility during the period of the French and Indian War would have meant the destruction of all of the English colonies. While the alienation of the Delaware and Shawnee drenched the frontiers of Pennsylvania and Virginia in

blood, the neutrality of the Iroquois saved the English settlements and made possible the British conquest of the continent. And yet this neutrality of the Iroquois was purchased at the expense of the friendship of the Delawares.

The proud warriors and chieftains of the Delawares felt very keenly the fact that they were placed in the background in all of the councils with the Province, and they were filled with anger when they saw their lands sold under their very feet by the Iroquois. From 1736 until the final purchase of the Triangle at Erie, in 1788, all of the land purchases in Pennsylvania were made with the Iroquois as the lawful owner of the soil.

As soon as the Iroquois Confederation awoke to a realization of the value of the land in Pennsylvania, Shikellamy was appointed to go to the forks of the Susquehanna, at the Indian village of Shamokin (now Sunbury), to look after the interests of the Six Nations and to have oversight of the Delaware and Shawnee and other tribes occupying this region as subject tribes of the Iroquois. In 1745 Shikellamy was made the vicegerent of the Six Nations, with full authority to act in all matters relating to the Indians and the lands in the Province. From this time until his death Shamokin was the Indian capitol of the Province, and Shikellamy was the real head of all of the tribes occupying the hunting grounds in the present state, westward to the waters of the Ohio.

All of the disputes of the Indians with the Provincial authorities and with the traders, concerning the rum traffic, the occupation of unpurchased lands, crimes against the white settlers committed by Indians, and in fact all matters relating to the Indians in the Province, were brought to the attention of this wise and friendly Oneida chieftain, who was an ambassador worthy of his high position. It was chiefly through his influence that the large representation, (about a hundred chiefs) of the Iroqnois went to Philadelphia, where the first great council with the Confederation was held in the Province. Shikellamy was the chief power of the deed of 1736, of the lands south and east of the Blue Mountains on the Susquehanna. This deed, and another one which was made at about the same time for the lands on the Delaware River south of the same mountains, had much to do with the final alienation of the Delaware and Shawnee.

After Shikellamy was appointed vicegerent of the Iroquois,

Shamokin became the active Indian capitol of the Province, to which all of the messengers of the Penns and of the British interests in the Province were obliged to go with their various schemes. All of the prominent Moravian missionaries, among whom was Count Zinzendorf, visited this diplomat, who was a convert of the Moravian Church. Bishop Cammerhoff, and Zinzendorf as well, gives a lengthy account of his visit to Shikellamy at Shamokin. He was a man of unusual ability, and unlike Tedyuskung, the Delaware chief of this period, was strictly temperate.

In the autumn of 1747, Conrad Weiser went to Shamokin and found the old chief very feeble and living in abject poverty. Shikellamy and his wife and three sons had been suffering with fever. The aged chief was so feeble that, as Weiser says, "He was hardly able to stretch forth his hand to bid me welcome." Weiser gave him medicine and before his departure Shikellamy was able to walk about with him, aided by a stick which he carried.

The winter of 1748-1749 was one of famine in all of the Indian villages along the Susquehanna. Weiser so far as possible kept starvation from the door of the chief, who had been his friend and a friend of the English for so many years.

The famous chief died of old age, but chiefly because of starvation, December 6, 1748. After his death the influence of Conrad Weiser began to decline with the Iroquois, as there was no chief to take the place of Shikellamy in the relations of the Province with the Indians. Of the children of Shikellamy, John, or Tachnechtoris, and James Logan, "Logan, the Mingo," were the most famous. The latter because of the massacre of his family and the famous "Logan's Lament," which has been read by every schoolboy.

The scene of Indian affairs was shifting from the Susquehanna to the Ohio when Shikellamy died. Shamokin had seen its best days. Kittanning and Logstown and the other Indian villages on the Ohio were becoming the leading villages to which the traders went.

Conrad Weiser went on his mission to the Ohio in 1748, when he held a council with the Indians at Logstown. From that time the struggle between France and Great Britain became more and more bitter until it resulted in the hostility of 1755. During the years which followed, Pennsylvania was the scene of the conflict of the frontiersmen with the Delaware and Shawnee.

A number of the Iroquois Indians took up the hatchet against

the English, but the Confederation remained neutral in the conflict. Iroquois neutrality made possible the American Nation. To Shikellamy and Conrad Weiser belongs the credit of holding the Iroquois from a French alliance. Iroquois hostility from 1748 to 1757 would have been the death-blow to the Anglo-Saxon conquest of the Ohio, and would probably have blottted out every English settlement on the continent.

And yet, Shikellamy has slept in an unmarked, almost unknown grave, for over 160 years. There is not even a stone to mark the spots where rests the ashes of this man whose work made the settlement of Pennsylvania, if not the American Nation, possible. He was buried in the Indian burial ground, near which Ft. Augusta was erected, at the forks of the Susquehanna, within the present city of Sunbury. His grave faces the beautiful West Branch, at its union with the North Branch. Here, where Shikellamy lived from 1728 until 1748, was erected the frontier fort called Fort Augusta, in 1756, which for several years marked the most westward spot over which flew the British flag.

Thousands have passed the grave of this Iroquois diplomat who do not know that he lies there, nor do they know his influence made possible the rich cities which now stretch along the Susquehanna.

It is well that the portrait of this chief has been painted on the walls of the Capitol at Harrisburg. But think of the ingratitude of a State which has allowed his grave to be unmarked for over a century and a half.

A movement is now on foot to erect a monument over the grave of Shikellamy, one of the greatest of Indian chiefs and surely the greatest friend the Colony of Pennsylvania ever had among the Red Men in its day of direct need. The Chapter of the D. A. R. at Sunbury and the Pennsylvania Historical Commission expect to mark his grave with a suitable monument in the near future. Shikellamy was a leader among his own people and a firm friend of the white men who settled along the waters of the beautiful Susquehanna.

Chas. E. Dagenett
President

Gustavus Welch
Vice President

Mrs. Emily P. Robitaille
Secretary-Treasurer

THE ALUMNI ASSOCIATION
U. S. INDIAN SCHOOL,
CARLISLE, PENNA.

Leander N. Gansworth and Rosa B. LaFlesche
Alumni Editors

Board of Directors
President
Vice President
Secretary-Treasurer
Charles A. Buck
Mrs. Nellie R. Denny
Hastings Robertson
The Superintendent

Notes from the Third Annual Conference of Alumni Secretaries.

The world stands on ideals.

Alumni sentiment is worth cultivating.

The rarest thing in the world is the initiative.

Relations of men and its institutions rest on thoughts.

Yale has published and edited biographical sketches of its graduates since 1702.

Unified institutions, unity in the alumni body itself are essential factors in alumni life.

The secretary's work is to teach service to the alma mater; this teaches service to the State and the country.

Alumni Notes.

Spencer Williams, Class 1905, is playing trombone in an orchestra in Philadelphia.

Elizabeth Baird, Class 1908, who returned from the West about a year ago, is nursing in Philadelphia.

The furniture made in the carpenter department of the school has been completed in fumed oak finish and placed in Alumni Hall.

The class banners now decorate the walls of Alumni Hall and with the various colors and mottoes make the room very attractive.

A broad cement walk has been laid from the office entrance of Alumni Hall to the main sidewalk, which makes a decided improvement in the appearance of the building.

Mr. James Riley Wheelock, band leader at Sherman Institute, Riverside Cal., underwent a surgical operation recently and we are glad to learn that he is up and about again.

Miss Angela Rivera, Class 1905, of Ponce, Porto Rico, paid the school a short visit during the first of November. Miss Rivera is teaching Spanish in the Academy at New Bloomfield, Pa.

Chief Bender, of the Athletics, is mourning the loss of his 1913 world's series watch, together with the fob which had attached to it the button given the champion in 1911 and a Masonic emblem. He does not know whether

THE BABY SHOW—SHIPROCK FAIR

Fruit, Grain, and Vegtables—Shiprock Fair

Watermelon Day at the Shiprock Fair

the watch was stolen or lost. The fact that the watch and fob are so closely connected with Bender's career on the diamond makes the loss all the more keenly felt.—*Exchange.*

Mrs. Emily Robitaille, secretary of the Carlisle Indian School Alumni Association, attended the third annual conference of Alumni Secrectaries held at Columbia University, New York City, on November 19th and 20th.

General Pratt and Supervisor Dagenett motored over from Washington on November 5th and remained until the 9th. While here, General Pratt made some very forceful talks to the student body, and we were very glad to have him with us.

Mr. Genus E. Baird, Class 1902, of Philadelphia, and little son were here on a few day's visit in the early part of November. Mr. Baird, who is a brother of Miss Elizabeth Baird, has lived in Philadelphia for the last seven years working at his trade of printing.

Gus Welch, who was seriously injured in the Notre Dame-Carlisle Indian game on November 14th, returned from Chicago on November 27th, where he was confined in the Mercy Hospital. Gus is taking the law course at Dickinson College this year and getting along nicely.

John G. Morrison, Class 1893, has been elected county commissioner for Beltrami County, Minnesota. He received 116 votes to 3 given his opponent in his home precinct. John is a successful merchant at Red Lake, Minn., and owns a half interest in a number of other stores in northern Minnesota.

The Rodman Wanamaker exhibition at the Grand Central Palace, New York, the purpose of which is the preserving of historic values in Indian life, is a good exhibition of Indian life as it existed in former years, but not as it exists today, otherwise the education of Indian youth would be a failure. The writer recognized the photograph of a progressive, educated Indian, dressed in Indian costume. This Indian was photographed in Indian costume purposely for the Rodman Wanamaker exhibition. He lives with his family in a well-kept up-to-date residence of which anyone might well be proud, dresses in citizen's clothes, and is a prosperous farmer.

We take the following from *Ginger*, Coshocton, Ohio, about Albert Nash, Class 1897: "Nash, separated by the width of a continent from the Panama Exposition, has just sold an order of 25,000 flag pins to an exhibitor. This exhibitor is a contractor who has erected the world's biggest flag pole on the exposition grounds. If you visit the exposition, be sure and take a good look at it, for it is well worth seeing. Nash tells us that the pole was made from a gaint Oregon fir tree. It stands 222 feet above the ground, and the gilded star at the top rises 10 feet higher. Ten feet of the butt is set into a solid

block of reinforced concrete weighing 200 tons. The flag pole itself weighs 35 tons, the log from which it was trimmed having weighed 50 tons. Three derricks were required to erect the pole."

Mr. James W. Mumblehead, our efficient bandmaster and printer, has taken unto himself a bride during vacation. Here is our best wishes that their married life may be long, prosperous and happy.—*The Oglala Light.*

Leander N. Gansworth, of Davenport, Iowa, visited us during General Pratt's stay here. He was on his way to the labor convention in Philadelphia. Both Messrs. Dagenett and Gansworth were called upon for speeches to the student body in the auditorium.

Pearl A. Clark and George Vedernack, of Altoona, Pa., were visitors at the school the last week in October. These boys are both ex-students and are among the number who prefer to remain independent of their reservation homes and make their living in the East.

Mr. H. G. Arnsdorf, editor of the *State Normal School Alumni Quarterly*, Valley City, N. Dak., has this to say of THE RED MAN: "We have received one number of THE RED MAN and have to say that it is one of the finest publications of its kind that we have received."

In a letter to Mrs. Foster, Alvin W. Kennedy, who is stationed at the U. S. Radio Station, Cristobal, Canal Zone, says in part: "I had an idea I'd be stationed at Arlington for keeps, but was surprised to be sent to Darien Canal Zone, where another powerful wireless station is being erected. At present I am here at Colon standing watch on land telegraph and commercial wire, so my training at Gettysburg Junction comes in fine."

We take the following paragraphs from the November *Sherman Bulletin*, under the head of "What It Means to a Graduate:" "The responsibilities of the graduate are greater than those of other students. He goes out as a finished product of the school. He is really the result of Indian schools. He is about all that can be done for the Indian. What he is and does from now on will be placed to the credit of the school, whether it be good or bad. In fact, what he does from now on is the real test of the good the Indian schools are doing."

Also, under the head "What a Graduate Owes the School after Leaving," the following: "In order to reflect proper credit upon the school and employees he should live an industrious, moral life. He should have learned the habit of saving, and should practice this when he leaves the school. He should be neat and clean in habits and dress, and look well to the minor things which may seem unimportant. By helping his own people to keep down diseases, to improve their homes in appearance and in sanitary conditions; in short, to live more like the better class of white people."

BENEFITS OF PRINTING

HENRY LEWIS BULLEN

CONSIDER the Printer and his work. Greatly hath Printing wrought for thy benefit, and for all mankind. To movable Types thou art debtor for thy knowledge, thy liberty, and thy prosperity or thy hope of prosperity. Thy greatest human benefactor is John Gutenburg of Mainz, in Germany, where four centuries ago his Printing Types first pierced the gross darkness of ignorance and superstition prevailing through many preceding cycles of centuries. The Types of Gutenburg are now, as ever, the pillars of fire leading toward universal civilization in the time coming, when mental and moral darkness shall be no more. Printing,—reviver of forgotten classic lore, fructifier and voice of modern thought and ideas engenderer of inventions, teacher of teachers—without thine aid poets and philosophers and teachers were little better than dumb, the people untaught, and light swallowed up in darkness. Printing giveth thee power to marshal in thy house the supreme intelligence of all the ages. Printing giveth thee power to draw custom to thy factory from all countries. Printing giveth to the humblest shop increase of prosperity. By means of printing more riches are gained each day by merchants than are yielded yearly by all the goldfields.

Everyman:

Canst thou in verity, pondering deeply, give praise so high for achievements so glorious to any other product of hand and brain? Wherefore, honor Printing, and deprive not thyself of its benefits.

MY CREED

I SHALL pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show any human being, let me do now. Let me not defer or neglect it, for I shall not pass this way again.

FROM GOOD CITIZENSHIP.